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ABSTRACT

This reader is intended for use in a bilingual education setting and is geared towards students who are competent speakers of Gwitch'in Athabaskan with knowledge of the writing system. The last in a series of six booklets, it presents two ethnographic accounts of Athabaskan life at time of first contact: "Fort Yukon" and "Ducks in our Country." An English translation is included. (AMH)

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SAPIR JOHN HAA GOOGWANDAK 6

Katherine Peter

Neeyadąątł'oo

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SAPIR JOHN HAA GOOGWANDAK

6

Katherine Peter neeyadąątł'oo

Jii dęhtły'aa t'ee dinjii
zhuh ginjik tr'adantł'oo
tr'iłtsąįį t'inchy'aa.

Jii gwitr'it jii nąįį k'iighai'
tr'adąąhtł'oo National Endowment for
the Humanities.

SAPIR-FREDSON STORIES 6

edited and retranscribed by
Katherine Peter

Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701

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Gwich'in Athabaskan

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INTRODUCTION

Jii gwandak kwaii t'ee John Fredson, Sapir ts'a' ʔihteedeeyiinlii t'inchy'aa. John Arctic Village gwa'an vagwanlii 1891 dai'. Oonduk nankak "University of the South" Sewanee, Tennessee hee gooltin. 1945 dai' Gwichyaa Zhee geeghaii gwa'an vakwaa. Edward Sapir aii ginjii eenjit gwitr'it t'agwah'in nilii. Sapir aii dinjii gwandaii, nihʔehts'i' gwandaii gogwaa'ee gwats'a' k'eegwaadhat. Canada Ottawa gwa'an.

1923 dai' John yats'a' jii gwandak kwaii ɣihteediinlii t'inchy'aa. Jii dehtɣy'aa kwaii 50 years gahkhyuk needarantɣ'oo kwaa. 1973-74 dai' Katherine Peter neeyidaahtɣ'oo U of A dinjii zhu' dehtɣy'aa tr'adantɣ'oo izhik. John aii izhik dai' ginkhii gwiky'aa danahotɣ'oo t'inchy'aa. Gwintsal gwirii ch'ijuk neeradaahtɣ'oo.

GWICHYAA ZHEE

Ch'oaanjik Yuukon giinlaii haa

Ɣiidlaii eezhik gwichyaa zhee goo'aii.

Jii kwaiik'it Ɣi'haa Ɣineeraadal

gwinzii. Ch'oaanjik gwich'in Draanjik

gwich'in Yuukon ji' gwich'in Deenduu

gwich'in kwaii naii haa gwichyaa zhee

Ɣineeraadal k'it gogwaa'ii. Gwichyaa

zhee juk khach'oo diikwat zhen zhat

ch'oodiikwat zhee, neekwaii tr'igiikhii

zhee, iɣts'ik zhee, dehtɣy'aa zhee,

ch'a'ah zhee, neekwaii siguul rahtsii

zhee, tɣy'ah zhee gwajat goodlii.

Tthak hehɁok zhee nihk'iidǫǫ hee daatin zhat goodlii chy'ąą. Jii zhee kwaii datthak dachan zheh haa gwiltsąįį. Khaiits'a' drintsal zhit Ɂi'haa shroonchy'aa. Dinjii gwanlįį vikeech'arahchy'aa. NiɁeeteeregwaaŋjii tr'iinin chųų ts'an rahtsii. Ch'adzah gwanlįį tthak shrinich'ii gwanlįį. Ɂąįį gwanlįį deegwihee'yaa khyik niɁigiiyahghan nihɁaa giindaii kwaa googaa. Drintsal zhit khyik vikeech'arahchy'aa. Aii tɁ'ęę ch'araadzaa drin zhit gwanlii kwaa ji'. Oonji' khyik nikheenjit kwaii tr'ahtsii.

Drintsal zhit shroonchy'aa gǫǫ drinchoh zhit at'oohju' it'ee gwinzįį. Jii drin zhit khehkwaii khyik lavasdaa ahtsii. Jii drin zhit vandąį' tǫǫ gwanlįį gwiizhik tthak kwantee k'eeriidal akǫǫ niɁanli' teeregwąhjii, tr'injaa eetee nąįį haɁaa niɁagąąts'ų'. Jii van Ɂyaa gwintɁ'oo tr'iɁchųų kwaa. Drinchoh zhit gwadhak dąį' gwintɁ'oo deegwiintsąį'. Ch'aadoo, shraaraahnyaa, ch'iitsii daalaii, Ɂąįį yikii kwaii haa datthak ree deegwinyaa li' diilat nąįį Ɂąą iɁchųų kwaa. Vaka' ahchy'aa gwilęįį nąįį datthak Ɂąą tǫǫ neegiilii kwaa

vat naiit'aii daagaii haa too datthak gook'at teegwihiiɣkhyaa. Drin nagwaatth'ak gwiizhik khehkwaii zhee nihdeeraatoo aii haa khehkwaii tr'ahchak. Aii ts'a' narahkak tɣ'ee gwiintsal giinkhii. Jii tɣ'ee ch'a'ah zhee nihdeeradal akoo van neech'ara'al. Drin tɣ'an gwats'a' gweedhaa gwiizhik tr'igikhyik tr'igiikhii zhee gwizhit. Tr'igikhyik tɣ'ee khehkwaii zhee nihdeeriidal. Aii ts'a' at'oohju' it'ee neech'ara'al yuu niliɣ at'oonaachy'aa ɣuk at'oonaachy'aa vaanoodlit shii

at'oonaachy'ą̨ą̨ tthak gwanlį̨į̨. Dats'an jak kwaii haa vagwanlį̨į̨ k'it ch'ahąayii. Neenoohodlat tr'ihiɣ'ee chy'ą̨ą̨ haga' tr'andį̨į̨. Dinjii nąį̨į̨ tr'ookit neech'a'al tɣ'ę̨ę̨ tr'injaa nąį̨į̨ tɣ'ę̨ę̨ at'oohju' hee tr'iinin nat neech'a'al. Tthak neech'aga'al tɣ'ę̨ę̨ chiitąį̨į̨ nehkaii choo charaahthak. Jii nehkaii ɣą̨ą̨ ɣoochy'aa ts'a' t'inchy'aa kwaa. Dinjik ghai' ch'adhah dach'at haa vanoonjik nilį̨į̨. Jii ch'adhah k'ih khaiindoo gwinzį̨į̨ k'eelkąį̨' ts'a' ɖuuyee nihk'iindlit. Too gwiheelyaa gwats'a' jii nehkaiichoo haa tseerii'in.

Dachan neekwą,į shriit'ą,hthee nihts'į,į gwinį,į'ee. Nehkaiichoo dachan deetak ǫǫkee akwarahaadhal gwankarantii. Geetak hee tr'injaa nąį,į googaa tsee'in. Gwiink'oo googaa ch'ak'ǫh eneegwaandaii kwaa it'eelee shroonchy'aa ts'a'. Taih kat zhah gwanlį,į chy'ą,ą chuuluh ts'ii kak hee nagwaadhak. Tsee zhanranaho'ya' gwiizhik khahts'a' neecharahee'aa geenjit nihtɁ'į,į nach'aatal. Neech'a'al raadhak tɁ'ę,ę ch'adzah zhee gwinzį,į neeriitɁ'uk tɁ'ę,ę gwats'a' tr'ahadal. Ch'arahaadzaa gwats'a' ninyit hee tr'iinin nąį,į kweetee

neezheegahahkak, "Ch'ɛrahaadzaa!"
ginyaa ts'a'. Han ch'adzah zhee
nihdeerantłoo nagwaadhak. Ch'iitsii
dlii tły'aa neeranlii gwiizhik nihjyaa
teeregwahjii oonjit ky'ą̨ą̨ han gwich'in
ky'ą̨ą̨ ch'ee kwaii ky'ą̨ą̨ kwaii tthak
ch'araadzaa. Tǫǫ tthak van
neegwiilii k'iindaa hee ch'araadzaa.
Daneetak nąįį drin iłchųų. Drinchoh
tł'ęę drin deetak ch'ihłak gogwąhkhyuk
jyaa digwii'in. Khaii ts'a' laraa
rahtsii tthak shih kwaii haa datthak
anlii tł'ęę gwichyaa zhee hee
geełeerihiidal. Dzaa gwats'an jii

kwaiik'it dąįį gwats'a' gwiintł'oo dinjii gwanlįį kwaa. Drinchoh tł'ęę khyik gwiintł'oo gwink'oo. It'eelee gwiink'oo ts'a' geetak hee tr'iizhak googaa gogwantrii. Shree gwiintł'oo oodak ha'ak kwaa zhyąą tr'ąąh'ik ts'a' gwirįį. Jyaa doonchy'aa gwiizhik hadeenjit gwitr'it t'aragwah'in gagwaadhan kwaa. Traa agwantrii. Chuu eenjit tan diitįį oonjit drin gwatee gogwąąchy'ąą tr'ineeriitthal łąą gwinzįį. Drinchoh tł'ęę shree ch'ihłak ants'at teetł'an gwataa gwahadhak gwandaa łąą gwintł'oo

qwiink'oo kwaa nineeqwiidhak. Drin gwitee gogwąąchy'ąą shree dagineehii'ak han hee ree gwintʏ'oo gaɜhreen'ąįį nineegwaadhak. Zhah naaghwaii ts'a' tąįh kat hee shree ts'a' gweech'in hee zhah nitetʏchy'aa gwilik. Tan kak hee chųų nitetʏ'ee gwilik. Jyahts'a' nagwadhak gwiizhik toǫ hee gwirįį ʏiriidaa drin hee tr'ikhyit gwiindhaa nirįh gwanlįį. Chuuluh datʏok eeraatyaa, ʏąįį eenjit gwiindhaa, ʁhaʏ gwinaghal kwaii haa datthak geh'an. ʏyuu heedaa nagwadhak gwandaa zhah kwaa gwilik. Ddhah zhee t'andha'ee

kiit'ik gwirii zhah naaghwaii kwaa.

Git hagaa' zhah k'it naaghwaii. Łyaa

hideedai' nindalgwaa'in. Khaii Łyuu

diitii chy'aa shreedhah nint'aii haa

naaghók. Chuu han gwinjik hanhak

ts'a' Łyuu hadaadhah. AiitŁ'ee

dats'an gwanlii. Łyuu heedaa gwikii

hee gwats'an dziitsal dats'an

at'oonaachy'aa hee 'a' neeniidal.

Łyuu idee tŁ'ee Łuk daagaii chagwanlii.

Jii gweendaa gweedhaa gwiizhik drin

diiyit. Shree dhaa chy'aa Łi'haa

nint'aii. Łyuu hidee tŁ'ee shreenan

Łyaa gwiindhaa drin it'eelee diinyit

ts'a' shree chan gwik'a'ak kwaa.

Tthak han gwaahshii. K'ii chan ʔi'haa gwanlii gwalat. It'eeʔee valgwanlii ts'a' nin haahkhwaa gadhan. Shintʔ'an gwats'a' gweedhaa gwiizhik ʔuk choo halak. ʔuk choo tr'ookit tr'aahkhok vikeerahchy'aa dinjii datthak yihee'aa geenjit. Jii ʔuk vinjit dahotsik k'it t'inchy'aa gwintʔ'oo akaii. Vaqhwai' char gwanlii. Jii ʔuk heelaa gwats'a' drinchoh khyik k'it gwichyaa zhee chan hee ʔaneeraadal July drin doo zhit daii chan dinjii gwanlii ts'a' shroonchy'aa. Gwintʔ'oo

vikeech'arahchy'aa gaa chan ch'araadzaa. Aii drin zhit vikįį tǫhtł'an chan ch'aadoo. Łuk helee tł'ęę tthak shrihtineeriidal akǫǫ Łuk t'arah'in. Khaii gwiyeet'įį jyaaraatsii. Tr'il haa Łuk t'arah'in. Haradant'ii tł'ęę tr'ahgąįį hahjat gwits'i' geeniinlii gwit'ee tr'igwiiłjat. Dhagąįį tł'ęę vatł'an danrahchaa. Aiits'a' Łuk zhee nihdeerilik. Łuk t'arah'in giht'eegwadhak gwandaa njyaa eenjit shrihteeradal. Khaii gwiyeet'įį dinjik, vadzaih haa eenjit naraarii. Geetak hee nilįį tr'ahgąįį gwiindhaa

goo gwiink'oo dai' niliį it'ee

t'inchy'aa ts'a' gwichyaa zhee

gwats'ee rihilik tr'ih haa ts'a'

niliį tsiik'it gwizhirilik. Łuk hedee

tł'eę shree nan agwahthee tr'ookit

ahshii tł'eę niiyit kwaa teediitan.

Tan kak shroonchy'aa. Ch'iitsii

kwaii tryah haa neerihiidal.

Ch'anjaa, tsyaa, nich'it tr'iinin

khwaachaa tan kak haga' tr'igwiiłk'a'

tseeghan daadoo ji' googaa jyaa

doonchy'aa gweedhaa gwandaa drin

daahgwan. Shree dhaa gwiintł'oo

tr'aah'in kwaa. Zhyaa oodak ha'ak

ts'a' gwirii. Drin dahgwan goo too oorii gwiint'oo ch'ahndit. Jyaa doonchy'aa gwiizhik tseedhah nihky'aa onkeerii'in. Han hee ree drintsal zhineegwaadhak. Aiits'a' neegweedhaa ts'a' k'itee neegwitr'it t'aragwahah'ik. Gwichyaa zhee eezhik khyik jyaa digwii'in geh'an zhee gwintsii k'it t'oonchy'aa andhat goo'aii googaa.

JII NANKAK GWADATS'AN

Shanan kak dats'an gwanlii. Daii gwiheelyaa gwats'a' khyik dats'an oondak nan kak gwats'an neehiniidal. Łyuu heedaa gwats'a' khyik dats'an tr'aah'in. Dats'an tr'aah'in dai' gwintł'oo shoogwanlii. Tsyaa naii dink'ee haa nihky'aa hee dats'an keegiidal. Dats'an niiyit gwats'an khyik diits'a' neehiniidal. Łyuu hidee tł'ee van kak vagwanlii. Daii gwilik zhah kwaa gwilik tł'ee dats'an daghoo. Tł'oo tee goh'it gwanlii gwirii daghoo. Aii eeghoo izhik khyik vaghoo karantii. Van tee hee tr'ihtsal haa khyik vankeeriidal. Zhak nee'aa tr'oaahk'ee

gwirii nizii. Daii k'iigwanlii googaa tr'ih
'' '' '' ''
neerihichik haa dats'an khyik vankeenaraarii.
Han heeree khaii ts'a' gwanlii ts a' oonin
''
neehiniidal. Gwiink'oo googaa geetak hee
diihaa vagwanlii. Daii ak'ii khaiits'a'
'' ''
neeheneedaa gwats'a' naak'ii. Han heeree
diits'i' k'eegwaadal gehndaa khaii gwats'a'.

FORT YUKON

Where the Porcupine River meets the Yukon, the "Village of the Flats" (Fort Yukon) is situated. This is really a good place to live, where people often meet together. The Porcupine River people, the Black River people, and also the people who live on the opposite bank of the Yukon all have Ft. Yukon as a meeting place. Ft. Yukon is now large, with two trading posts, a church, a hospital, a post office, a restaurant, a schoolhouse, a telegraph station too. There are perhaps eighty houses there altogether. All these houses are made of wood. Around Christmas there is really lots of fun there. There are lots of people and they have a feast. There are marriages and baptisms. There is a dance, and great happiness. Everybody's dogs fight with each other because they are strange to each other. There is always feasting at Christmas. After that there is dancing, if it is not Sunday. Everyone always makes presents to other people. At Christmas time there is lots of fun, but it's fine on New Year's Day too. On this day the chief always gives a feast. On this day, in the morning when it is still dark, they all go from house to house, and they take each other's hands, the women too, and they kiss each other. On this morning one truly does not sleep. Just when New Year's Day comes, there is a great noise. There is shooting, people shout, bells ring, and the dogs bark along with all; indeed there is a tremendous, confused noise, and nobody sleeps! The poor cook doesn't stop working all night, and sweat pours down his white apron. When it becomes day again, they scramble into the chief's house and yelling, they grab the chief. And then he is tossed up in the air, and after that he makes a speech. After this they go into the dining hall and then they eat breakfast. Towards the middle of the day they hold a church service. After the church service they go back to the chief's house. And <u>now</u> they really eat again; there it meat of all kinds, fish of all sorts, and all kinds of white man's food. There is lots of duck, and berries, as if it were ordinary winter food. One gets plenty of Indian ice cream, precious as it is. First, the men eat, then

the women eat, and finally the children eat. A little after they have eaten, a football is thrown outside. This is a really unbreakable ball. It is made of tough moose skin with the hair on. Because it is sewn with sinew, it cannot break. Towards evening, they play with this football. Two stakes stand opposite each other, not far apart. They try to kick the football at the stakes. Sometimes even women play. Even though it is cold, they do not heed it, because they are having so much fun. Where there was a lot of snow on top of the hill, it quickly becomes as hard as a packed trail. In the midst of their game, two shots in succession signal another meal. After a quick meal, they get dressed up and head for the dance hall. Long before they get to the dance hall, little boys run from door to door shouting "There will be a dance!" The dance hall soon becomes jammed with people. They tune the violin strings, they choose partners, and they dance like white people, like Dawson City Indians, like Eskimos too. They dance all night, until morning. Some of them sleep during the day. This is kept up for one week after New Year's. When all the money that they made during the fall is gone, they leave Ft. Yukon. From then until spring, there are not many people at this place. After New Year's it is always very cold. It is so cold that it is sometimes even hard to breathe. The sun barely rises. When things are like this, one can do no work. Wood is scarce. Though the ice is thick, every day they chop through it for water--that's not nice! One and a half months after New Year's, it stops being terribly cold. Every day the sun rises higher and higher, and quickly the sun shines very much. As the snow melts on the hills, it becomes patchy on the sunward slopes. When it gets to be this way, people travel only at night, for by day it is hot and slushy. The trail is soft and one steps through it; it is too hot for the dogs; the sled sinks through the crust; and for these reasons traveling is done at night. Only on the high mountains the snow does not melt; also the glaciers do not melt. When the ice goes out it is wonderful to see. The ice was thick in winter. It melts with the heat of the sun. As the river rises between its banks, the ice breaks up. After that there is lots

of driftwood. Before the ice breaks up, the little birds and ducks and geese of all kinds begin to return. After the ice breaks up, there are also whitefish. During this time the days are long. The sun is very hot. For about one month after the ice breaks up, the days are so long that the sun does not even set. Everything grows quickly. Also, there are really a lot of mosquitoes. There are so many of them that they can kill an animal. Before midsummer the big fish (king salmon) run. Someone kills the first king salmon for all the people to eat. This fish has reddish flesh and it tastes sweet. It is rich, too. When this fish arrives, people gather as they did at New Year's. On July Fourth there is a big gathering and much happiness. There is a great feast, and dancing too. On that day also there is much shooting before midnight. After the fish arrive, everyone scatters in different directions and people catch fish. They provide food for winter. They catch fish with fish wheels. After they cut it up, they dry it to keep it from rotting; they hang it over poles under a shed roof. After it is dried, it is tied up in bundles around the middle. And then they put it in a fish house. After the fishing season, they usually scatter to hunt. They hunt for moose and caribou for winter. Sometimes they dry the meat, but when it is cold they keep it just as it is, and they carry it back to Ft. Yukon by boat. Here they put it in a meat cellar. About three months after the fish start to run, it snows, and not long after, it freezes up. They have fun on the ice. They go around skating. The old people, adults, boys, girls, young women, and babies have a bonfire on the ice. It starts getting pitch dark, and the days get short. And they don't see the sun much. The days are short, but the moon shines a lot. While things are like this, they go in all directions to trap for furs. Soon it becomes Christmas again. Then every year they do the same way. Because things are always done this way in Ft. Yukon, it is like a large village, even though it is far from other places.

DUCKS IN OUR COUNTRY

In my country there are many ducks. Before early spring the ducks always come back from the land on the other side of the water. One always sees ducks before the ice breaks up. When they see the ducks, the people are very happy. The boys go all around hunting for ducks with guns. The ducks always come back to use from far away. After the ice breaks up, the ducks can be found on the lakes. After the spring comes and the snow melts, the ducks lay eggs. They only lay eggs in the grass, out of sight. People look for the eggs where they lay them. One goes after them among the lakes in little birchbark canoes. It is only good to shoot them when the sun does not go down. In spring, though there are many mosquitoes, one always hunts for ducks in canoes. When it soon becomes fall, they quickly return far away. But in spite of the cold, some stay behind with us. In spring they are fat; in the fall, before they are to fly back, they fatten up again. Then they quickly disappear from us until next year.